

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

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TERMS.

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REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

Time.

- Why sitst thou by that ruin'd hall,
Thou aged carle, so stern and grim?
Dost thou thus former pride recall,
Or ponder how it pass'd away?"
- "Know'st thou not me?" the Deep Voice cried;
"So long enjoy'd, so oft misused—
Alternate, in thy fickle pride,
Desired, neglected, and accused?"
- "Before my breath, like blazing flax,
Man and man's morals pass away;
And changing empires wax and wane,
Are founded, flourish, and decay."
- "Redeem mine hours—the space is brief—
Alternate, in thy fickle pride,
Desired, neglected, and accused."

Fanaticism.

ITS SYMPTOMS, CAUSES, AND CURE.
Religion has its diseases. Fanaticism is one of them; perhaps a sort of centre, round which all others revolve and receive their peculiar influence. One better acquainted with this subject than we pretend to be, says,—"Fanaticism is to the emotions what inflammation is to the brain, or other physical organs. It is sometimes occasional, sometimes chronic and confirmed; and in the latter case, incurable. In this last stage of the disease, it were folly in the moral physician to grapple with it." In all cases it is in its incipient stages, and here it may be arrested.

The symptoms of this moral malady are as follows. (1.) Fanatics, with which the Churches in New England, particularly, have recently been very much troubled, should especially attend to this, to them, interesting subject; for here they are to the life. The writer to which we have alluded says:—

1st. It discovers itself by 'a censorious spirit.' The patience and tenderness of Christ are not in it.
2d. 'A suspicious spirit is another symptom.' 'It is the precise opposite of Gospel charity which 'thinketh no evil. No man can long indulge it without becoming a lunatic.'

3d. 'A third symptom is a spirit of denunciation; and this denotes an alarming progress towards incurable fanaticism.' The writer proceeds to say: 'The origin of denunciation is this. An individual comes to regard God as malignant and glowing with dire curses for his creatures, which no repentance can avert; he then imagines himself taken into favour by this terrible being, and delegated to denounce death and damnation upon whomsoever he may think sufficiently ill-deserving. Thus imaginably commissioned, he goes forth prowling among the most sacred places, not to delight in the lovely and the holy, but to denounce whatever straggling deformity may be detected by his keener scent, just as the hyena sniffs the most spicy breezes, only that he may gather the stench of putridity which has been wafted from the neighborhood battle field. Of all wild beasts this hyena is the most perfect representative of the human denouncer.'

4th. 'Another symptom of fanaticism is a disposition to castigate individuals by name in public.' 'This is entirely unscriptural—the quintessence of the war-spirit, concentrated all its ferocity, and none of its nobleness. Doubtless God abhors it every where, and not the least when it is exhibited by those who contend most earnestly against WAR.' (Some of our non-resistants come out abolitionists for instance.)

The above are considered as evident symptoms of fanaticism; and although the writer says nothing definitely as to the causes or cure of it, we will venture to say a few words on these important points.

The primary cause of religious fanaticism is ignorance of the fundamental principles of the Gospel. Take one who in childhood was catechized after the fashion of our puritan Fathers, and subsequently instructed in the doctrines of the Bible, and it is but rare that you find such an one, tainted with religious fanaticism; and it is very probable that the great leading cause of this disease of the mind at the present day is deficiency of knowledge of gospel truth. Connected with this fundamental cause of fanaticism is the proximate cause—the love of distinction.—Some men will have a notoriety in the world if it be but a notorious one. They must 'raise the wind' some how or other in order to be distinguished among men. Grace in the hearts of Christians is sometimes found to be insufficient to overcome this inordinate love of distinction where the conservative principles of truth were not previously well instilled into the mind.—When these two causes, ignorance, and the love of distinction, get well at work, look out for sad results. It is hard work to stay the progress of a fanatic under their influence. You may as well attempt to stay the ocean's wave when lashed into fury by the wind's fierce blast, as to arrest such fanaticism by argument and appeals of common sense. But where the disease has not become confirmed, we were about to suggest a remedy in such cases, and without doubt it will

be found efficacious. We have some reluctance in suggesting the antidote we propose, as we cannot seriously vouch for its correctness and expediency, with half the confidence we think we can speak of its efficacy. There can be no doubt that it will succeed if it is applied. The remedy we propose is, the gratification of the desire of distinction; and if those churches who have any such fanatics among them will take the following course it will very probably effect a cure. If the fanatic be a brother, choose him a member of the Church Committee, one of the Elders, or Deacons, and if his desire for distinction be very great, make him chairman. There is no danger of mischief in this course with him, because if he be the chairman, the other conservative members can do what please with him; only let him be in the highest office, and you may make a nose of wax of him, or any thing else.—In cases apparently desperate, yet not without hope, it may be well for the Pastor to step aside awhile and let the fanatic brother preach a few sermons; and if this does not cure him, put him down incurable. If the troublesome one be a sister, choose her to the Presidency of some benevolent Society, and, as in the other cases, let her be captain of the vessel, and then you may never and haul just as you please, put the ship on the wind, or with a good full sail go right before it. We have no great faith in female preaching as a remedy in the latter case, or we would advise the Pastor to allow her to speak and exhort in his stead at the church meetings. If the remedy we have already suggested in her case be found not to answer the purpose she may, perhaps be permitted to go on a mission in the neighboring towns. Should this not answer the purpose, the evidence is conclusive, that the disease has become confirmed and consequently incurable.

We, of course, as above stated, do not vouch for the correctness of the above remedies, but recommending that they be tried, in every case, where it can be made out that it is expedient so to do.—Watchtower.

Hearing False Doctrine Unnecessary.

"It is by no means necessary to hear error in order to ascertain the truth. The current language of those who propagate false doctrine is, 'Come and hear what we have to say, and then judge of its truth. You are not prepared to decide upon the correctness of our doctrines, till you have heard them.'"

"Such plausible invitations to go and hear the glorious truths of the gospel perverted and abused, are accepted by many persons of good judgment and correct principle. But consider, brethren, the arrogance and falsehood of saying we are not prepared to judge of the teaching of the word of God, without first hearing those who pervert it. It implies, that the key of knowledge is with them. They stand in such a position, that the world must sit at their feet, and learn of them, or grope on in darkness. This is taking high ground, and making themselves personages of an ordinary character. Were it true, how deplorable would be your condition. If you must hear one false teacher, you must on the same principle, hear another, and as they abound, you would be doomed to listen continually to their wild reveries. Where could you stop? Who could tell when you were sufficiently enveloped in the mists and fogs of error, to see the truth clearly? How would you ascertain when the servants of Satan had said sufficient to enable you to understand the words of Christ?"

"Happily this is not your sad predicament; you have an infallible guide, a sure touchstone of truth, the word of God. To that you may come, as well as others, and learn the word of life in its purity. Nor have you any reason to suppose that the clouds of mysticism, or the midnight shade of false doctrine will shed a ray of light to assist you in exploring the precious mine of truth. And we may enquire if those who are accustomed to hear false teachers, and acquaint themselves with various kinds of error, appear to be better instructed in the word of the Lord, than those who study the sacred oracles for themselves, and hear only those, who teach the word of God in its purity? Do they who are eager to listen, when the cry is heard, 'Ho here and lo there,' present the best specimens of Christian character? Are they the most firm and stable, the most active, devoted and useful? If not, you may safely conclude their course is attended with no peculiar benefit."

A Beautiful Missionary.

Among all the messengers of mercy who go to proclaim tidings of salvation to the lost, or carry the balm of consolation to the bed of suffering, or diffuse the light of religion along the path of the lowly, there is none more bright and beautiful than the *pious female*. Whether as the agent of benevolence, or religious associations—as the comforter of the poor, the sick and the wretched, or in any of the endearing intercourse of life—whether in the church, or in the Sabbath-school, she stands forth, the *loveliest* of the missionaries of Jesus Christ, and the power of her influence is mighty in fixing the destinies of men. It will be felt in all those bright existences whose upward and onward progression is coeval with eternity! 'Tis true, her sphere is more retired, and less ostentatious than that of man, yet, her very presence, when sweetened by the mild, beneficent, and pure influences of religion, inspires the most hardened with a keener moral sense, and while it elevates the taste and feelings, it gently reproves, entreats, and wins the sinner back to God, and leads the soul to realms of living light, and love, and glory. Who that knows anything of its pleasure, does not envy the union which thus springs up between soul and soul? It is a union giving birth to feelings and affections induced by no principle of earthly, or selfish love. It is elevated and holy. It diffuses joy and rapture through all the circles of the redeemed. It binds in an eternal flow of love and bliss, the seraph bands that dwell in "heaven's immortal bowers."

Christian female, if your heart glow with that ardent, active piety which shines in the lustre of holiness, and which it is both your duty and privilege to possess, there a thousand ways in which you can honor God, reflect his glory, and exalt his name. Yes, there are a thousand ways in which you can do good, and lure the sinner from his earthly, sensual love, to the love of holiness—to the love of God. Would you enjoy that peace which can soothe all the pains, and sorrows, and disappointments of earth, and wrap the soul in joys that no language can reveal? Would you secure the approbation of Him whose favor looks like this cannot purchase? Would you possess the assurance of a glorious destiny in the celestial world? Above all, would you glorify that Saviour who wept and prayed for you amid the solitudes of Calvary, and poured out his precious life to save a lost world, and would you swell the jubilee of praise which is to celebrate his glorious coronation? All this you can do. Seek the fulness of perfect love. Give your heart unreservedly, unreservedly to the influences of grace, and then live for others—live for God.

Christian female, it is in your power to strike new chords in the melody of heaven, that shall reverberate forever through the endless cycles of eternity! O, is not the very thought enough to inspire you with enthusiasm and devotion? Try it—it will open to you that well of water which springs up into everlasting life. O, try it—for the blessed light of God's presence will shine upon your path like the golden sunlight of a summer's day.—Christian Citizen.

Creation's Voice.

To one whose sympathy with nature is strong and fresh, and unperturbed, the contemplation of scenes sublime or beautiful, awakens emotions of deep solemnity and reverential awe. And though there may be no distinct perception of the Deity, there is a feeling of the grand and mysterious, that hushes to silence all the meaner passions of the soul, that kindles to intensity the imagination, and enchants the heart. It is this feeling which leads the Pagan to prostrate himself in adoration before the mighty cataract, the lofty overhanging cliff, the star-spangled concave, the sunlit cloud, with its ever-varying and fantastic form, the low breathing of a dark forest, gently moved by the night breeze. In the roar of the ocean too, as it leaps and breaks upon the shore, he hears the solemn voice of the water-spirit, and his soul bows low with reverence. He hears the song of genial spirits in the soft murmur of the rippling stream, and lifts his heart in adoration and thankfulness. He is thus in his darkness, left to seek the animated Presence within and around him. The spirit of man unstained by habits of crime, unobscured by philosophy, pants for the unseen Spirit, and every where frames conceptions of the Deity, monstrous often indeed, because the mind is darkened by alienation from that purity in which man was originally found. He now sympathizes, not in heart, but only as an intellectual being, with the all-pervading Presence.

But though an idea of Deity is thus universal, no nation has ever been found without some object of worship, some religion, yet the wisest philosophers, not guided by the light of revelation, have never been enabled clearly and satisfactorily to understand the character of the Supreme Being, our relations to him, or how we may render to him acceptable homage. But how much above all price, then, should we value the Bible—this revelation of Heaven to man—raising him to the dignity of angels in intercourse with the Author of the universe; illuminating the darkness that bounds this short stage of existence, and furnishing instruction by which to secure perfect happiness in the boundless future it reveals.

The Voice of God.

God speaks to men in a thousand voices, sometimes loud, as in the death of friends and calamities; sometimes soft and gentle as in the tender mercies of his providence and grace, and in the gentle whisperings and breathings of his gentle Spirit to win them back to life and heaven.

Reader, God calls in health. He speaks to us when we are well, for he knows we need to be in full possession of all our powers to attend right to the great concern. In health we read his calls on the printed page; hear them from the sacred desk; trace them in the events of providence; feel them in our hearts.

And in sickness God calls. He awakens in us apprehensions of danger, turns our thoughts to the past, carries our imaginations to the future, lets us look into the grave, discloses the solemnities of the judgment, gives an earnest of eternal retributions.

God speaks in prosperity, where all is bright and cheering; reminds us that our sun may soon be obscured, "and storms of sorrow fall." And he speaks in adversity, when all is dark and gloomy; directs our thoughts to a better world, where sorrow and sighing flee away, and tears are wiped from every eye.

God calls in youth, when the heart is tender, before the world has bound it in iron fetters, and before evil habits are fixed; he says, Remember thy Creator in the days of thy youth.

And in manhood God calls, impresses us with the importance of being ready for early death, and urges the duty of spending the remainder of our days in his service.

And then in old age he calls; reminds us that our sands are nearly run; that soon the silver cord will be loosed, and the golden bowl broken, probation ended, destiny fixed.

In seasons of revival God calls. When others are converted and enter the ark of safety, he leads us to think that now is the accepted time, now the day of salvation. He impresses us with the belief that one call will be the last; that there will be a last time; that we may refuse Christ and grieve the Spirit once too often; and he excites apprehension that now may be our last opportunity, and that if we now neglect to secure

an interest in Jesus Christ, we may never have another offer of mercy!

Reader, will you listen to this call of God? It may be your last! Disregard it at your peril!"

Baptists.

This denomination numbers in North America upwards of 700,000 members, about 9230 churches, and about 6377 ministers. The churches are all independent bodies, each a pure democracy, and having no central representative government to bind them together. They are generally Calvinistic in their doctrinal views, but admitting no authoritative creed except the New Testament. Many of the churches, however, adopt some written articles of faith and discipline, which are liable to alteration at any time by the will of a majority.

Having no central government, their plan for sustaining missions is by voluntary social organizations, in which each church may or may not be represented—sometimes a society is formed of a few individuals in the church and congregation, and this society may send a delegate to what is called the Baptist General Convention, over which the churches have no control, and which itself has no authority over the churches. By paying a certain amount annually, any one may become a member of this General Convention, even though he be not a Baptist. Nevertheless the Convention itself requires its Board of Missions to be composed only of Baptists in regular standing. Hence although as churches they have no necessary fellowship, and the greater part of them have not even an indirect union through the General Convention, yet its Board of Missions by virtue of its rule of qualification involves those who sustain it in a common communion. This is the only mode in which Baptists of the United States can form a union involving Christian fellowship.

Most of the churches have also neighborhood arrangements by which they are annually represented in what are called associations composed of delegates from such churches as are within a convenient distance. These associations have no authority over the churches represented, but nevertheless, refuse to have in their connection any but regular Baptists of the same faith and order. The churches, therefore, meeting in associations, are in direct fellowship with one another. But they are voluntarily so, and dissolve their connection at pleasure.

State Conventions are also held annually, each having its own prescribed qualifications for membership. They do not necessarily involve the idea of Christian fellowship among its members, and sometimes have members who are not in membership with any church.

For the purpose of distributing the Bible throughout the world, the American and Foreign Baptist Bible Society was organized in 1836. Any one, whether Baptist or not, may become a member of this society upon the payment of a certain sum of money.

The American Baptist Home Mission Society was organized in 1842 for the purpose of supporting a ministry among destitute and poor churches, particularly in the West. Membership in this society is based upon the payment of an indefinite amount of money. It is not necessary to be a Baptist to be a member thereof.

In consequence of the fellowship implied in the appointment of the officers in these National Organizations, and because of the participation of slaveholders in them, the American and Foreign Baptist Missionary Society was organized in May, 1843. The second article of its constitution shows the qualifications of its membership: "This Society shall be composed of Baptists of acknowledged Christian character, who are not slaveholders, but who believe that involuntary slavery, under all circumstances, is sin, and treat it accordingly; and who pay one dollar annually to the Society, or twenty dollars at one time for life, or appear as delegates from a church or auxiliary society."

The expenditures by the American Baptists for Foreign and Indian Missions have been upwards of one million of dollars, and they have at this time about 4000 living converts. Their most interesting missions are those in Asia.

DESTRUCTION OF THE NESTORIAN MISSION!—The N. Y. American publishes the following extract from a letter, dated

CONSTANTINOPLE, Aug. 28, 1844.

"I write in great haste, to inform you that the mission at Oroomiah, has been broken up (the schools being discontinued), by the Nestorians themselves, with Mar Yohanna, (the Bishop who visited the United States) at their head. Many reasons are assigned, but there is a report which comes from an authoritative source, that the Nestorians often begged to have their scriptures printed for them, but instead the missionaries are continually making and printing books of their own, and are always preaching to them about leaving off their fasts, &c. Mar Shimon, (the Patriarch), at their head. This which follows is the extract from his letter:

"We would further make you acquainted with what has just happened in Oroomiah, among these Americans who are residing there. Quite a quarrel has taken place between the Bishops and people on one side, and the Americans on the other, on account of the improper proceedings of the latter in the said town. This led to a council of the zealous and true shepherds, with their rational sheep, and they closed up and disbanded the vain schools which the Americans had established in Oroomiah. We, moreover, have written to them a letter, under our seal, that the schools should remain closed, and that the Americans should be sent away from there."

The above letter was communicated to us from a reasonable source.

A HOAX.—Will you take something? said a testator to his friend when standing near a tavern. "I don't care if I do," was the reply.—"Well," said Frank, "let's take a walk!"

Things to be observed at the Ordination of a Minister.

I. By the church which calls the Council. The invitation to the churches of which the Council is to be composed, should be given in writing. One delegate, and no more, should attend with the pastor. To those who are to take part in the services, sufficient notice should be given to afford time to prepare themselves. And when the Council is convened, all the doings of the church which refer to the call of the candidate, should be in black and white upon the church record, so that the Council may have something before them to act upon.

II. By the churches which are invited to sit in Council.

They should, if possible, comply with the invitation. If they do not, they should immediately inform the church from whence the invitation came. If they attend the Council, the pastor or delegate should bring written credentials, certifying that they had regularly been appointed by the church of which they are members, to sit in Council. And as punctuality is an important item in this brief, busy life, every member of the Council should be in his seat at the specified time. An observance of these suggestions, will enable us, when we come together on these occasions, to dispatch business and save trouble.—Watchman.

PERIODICAL RELIGION.—There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach to the heart—too unproductive to proceed from it.—It is slight, but, as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigor enough to form it. It laments when it has done wrong, and performs all the functions of repentance for sin, except forsaking it. It has every thing of devotion but the stability, and gives every thing to religion but the heart. This is a religion of times, and events, and circumstances. It is brought into exercise by incidents, and dwindles away with the occasion that called it out. Festivals or fasts, which occur but seldom, are much observed, and it is to be feared because they occur but seldom; while the sabbath, that great festival which occurs weekly, comes too often to be treated with respect and reverence. The piety of people, whose religion is of this kind, comes out much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the calendar of the saints; if they recover, they place themselves with the world they had renounced, again to live for it while health continues, and again to suspend their amendment as long as death suspends his blow.—Hannah More.

Mrs. Wade, in a letter of April 20th, 1844, says: "Sixty-two more Karens have been baptized in the village this season, and our prospects were never so encouraging. Nothing could be kinder than the letters addressed to me, and just received from Deacon Lincoln and Mr. Peck. They hope we shall return to them, and most ardently do we hope and pray, that the arrangements of the 'Triennial Convention' this month, may enable us all (at the North) to unite;—but we cannot do any thing which to us appears to sanction the system of slavery, though we should thus be left without support."

Power of the Memory. In distinguished men the thorough awakening and vigorous exertion of the mind has more to do with their eminence than is generally thought. In most men the intellectual energies slumber, or are but half put forth. A correspondent of the New York Tribune, writing from Rome, relates some anecdotes of the eminent linguist Cardinal Mezzafanti, which illustrates this truth.

Mezzafanti is able to speak 52 languages. The Pope attributes his extraordinary powers in this respect to miraculous aid. A friend of the Cardinal's informed the writer that he took the same view of the case; which, with the circumstances mentioned below, shows that his powers as a linguist did probably receive, when extraordinary exertion was demanded, a remarkable impulse and development.

He states that when an obscure priest, in the north of Italy, he was called one day to confess two foreigners condemned for piracy, who were to be executed the next day. On entering their cell he found them unable to understand a word he uttered. Overwhelmed with the thought that the criminals should leave this world without the benefits of religion, he returned to his room resolved to acquire their language before morning. He accomplished his task, and the next day confessed them in their own tongue. From that time on, he says, he had no difficulty in mastering the most difficult language. The purity of his motive in the first place, he thinks, influenced the Deity to assist him miraculously. A short time since a Swede, who could speak a patois peculiar to a certain province of Sweden, called on him in that dialect. Mezzafanti had never heard it before, and seemed very much interested. He invited him to call on him often, which he did, while the conversation invariably turned on this dialect. At length the Swede calling one day, heard himself, to his amazement, addressed in this difficult patois. He inquired of the Cardinal who had been his master, for he thought, he said, there was no man in Rome who could speak that language but himself. "I have had no one," he replied, "but yourself—I never forgot a word I hear once."

TROOPS OF THE REVOLUTION.—The number of soldiers furnished by each section of the country is as follows:

By New England,	117,141
By the Middle States,	56,571
By the Southern States,	57,279
The whole number of men furnished by South Carolina, was 7,447, while Massachusetts furnished 67,307.	

CE TO INVALIDS.
MRS. MOTT,
Female Physician, of Boston, Mass.,
in her patients, the invalids and public
vicinity, that she intends visiting the city
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in the steamboat from Springfield the
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on all diseases incident to the human
nose arising from immorality, at Mr.
RATER'S HOTEL 254 Main st. The
exact dates that Mrs. Mott will be in
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16th and 18th of December.

has been educated, from her youth, for
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only FEMALE PHYSICIAN in the United
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is liable to, and many that have baffled
the most eminent and talented Physicians, par-
ticularly, many of whom are daily put under
treatment with so much success, as to

esses of all kinds, Decline, Contractions,
Salt Rheum, King's Evil, Cancer, Ring,
Syphilis, Debility, Nervous Symptoms,
Hemorrhoids, Liver Complaint, Jaundice,
Dyspepsia and Bladder of all kinds, Fits or
many other diseases incident to the
numerous to mention.

could particularly inform those persons
in the country, that are unable to
attendance in the city of Boston, or at her
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write and forward, in any way most con-
venient, the necessary medicine to be used in
by their giving a full statement of the case,
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under this distressing disease can be sure
of relief and permanent cure, by the use
of celebrated Medicines; it is cured without
let, by mild and easy applications.

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with this dreadful and distressing dis-
eased of a speedy relief and permanent cure,
and celebrated Asthma Elixir and Lung
which has cured some hundred of per-
sons troubled with it upwards of twenty

Fits, Fits.
have tried all other physicians and failed
to be cheered by hope and a promise of
after many years' researches, Mrs. Mott
did for her strict study, by finding a certain
for this disease so dangerous—one which
youth, and the cause of the loss of life to
many.

Piles, Piles.
long tried this prevalent and painful
success, in all its various stages. The
treatment in this, as in all other diseases,
is simple, and when all other remedies fail,
it will warrant a speedy relief and
afflicted.

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Secretary.

Without the Bible.

We have been surprised, in looking over the reports of some of the American Tract Society's Colporteurs, to notice how large numbers of persons, in some favored parts of our country, are destitute of the Scriptures. One colporteur spent ten weeks in northern Pennsylvania, where he visited 1466 families, 204 of which were destitute of the Bible, and 433 had no religious books except the Bible. Another visited 889 families in Carbon co., Penn., and found 232 families, or more than one-fourth, destitute of the Bible.

In New Jersey, a colporteur visited Atlantic county, having a population of 8,700, of whom nearly one half of those over five years of age could not read so as to profit much by books. Two other colporteurs explored the mountainous parts of Sussex county, where they found 556 families, out of 2133, destitute of all religious books except the Bible, and 230 families had not even the word of God. The religious condition of the laborers in the furnaces, mines, and collieries, was extremely wretched, and the people appeared like sheep without a shepherd. Some persons were found to whom the plainest truths of the gospel were new—they being unable to give any intelligent account whatever of the history of Jesus Christ.

Such is the state of things existing in sections of our country which are esteemed enlightened. It should check the spirit of exultation which is so often manifested, and lead to the prayer, that the Lord would send forth his light and his truth. —*Sabbath Recorder.*

THE ARMENIANS.—The Missionary Herald for November, contains a letter signed by "all the evangelical brethren of the Armenian nation," expressing their gratitude for the labor bestowed upon their people, and their confidence that it will be crowned with happy results. They speak particularly of their satisfaction in having the whole Bible to read in a language understood by all, and also in having an abridged History of the Reformation. It is their belief, "that our kind heavenly Father, who has so far enlightened the nation, will in a short space of time greatly extend the work; and that many of the wealthy among the people will without hesitation devote their wealth to spreading the kingdom of Christ." —*ib.*

CHOCTAW MISSION.—From intelligence recently received, it appears that the labors of our brethren in this interesting field have been followed by more than ordinary success, during the last year. Numerous additions have been made to the different churches; the schools have been prosperous; temperance has made considerable progress; while good order and a proper respect for law have been steadily gaining ground in the nation. There seems to be a resolute determination on the part of the Choctaws, to strive after self-improvement; and an increasing disposition to rely on their own resources and endeavors is observable. There is also a confidence in the missionaries, together with a just appreciation of their motives and labors, which is very gratifying.

Of the four female boarding schools which the Choctaw government resolved to support, some two years ago, and which it has since placed under the direction of our missionaries, two have already gone into operation; and the other two will be opened as soon as teachers shall be ready to take charge of them. The desire of parents to secure an education for their children is becoming stronger and stronger among all classes; even in the most unenlightened portions of the community, there has been a great change in this respect.

DEPRIVATION OF THE OREGON INDIANS.—A letter from Mr. Walker, dated March 27, describes the treatment which Mr. Ellis and himself have received from the Indians, in language similar to that contained in the following communication:—"It seems to be a fixed opinion among them," says Mr. Walker, "that if you give once, you are under obligation to continue giving, and double the amount every time. This disposition has probably been cherished by Romanists and other opposers of the missionaries; but the root of the difficulty is in their depravity. "During the five years that I have been among this people," says Mr. Walker, "I have never yet found one who, in the strict sense of the term, could be called honest. Nor have I found one whose word could be depended upon, when his interest was concerned. They often make misrepresentations which can be accounted for only by supposing that they love to lie, or that the habit of falsehood has become so inveterate, that it is easier to lie than to speak the truth. And they have no more confidence in each other than we should expect liars to have."

BURNETT'S DESCRIPTION OF LEIGHTON.—Leighton was a bishop that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever yet saw in mortal; that had the greatest parts, as well as virtues, with the most perfect humility, that I ever saw in man; that had so sublime a strain, in preaching, with that grave a gesture, and such a majesty of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him; and of whom I can say, with great truth, that in a free and frequent conversation with him for above two and twenty years, I never knew him to say an idle word, or that had not a direct tendency to edification; and I never once saw him in any other temper, but that which I wished to be in in the last minutes of my life.

GEORGE III.—It is said the King, after the close of the American Revolutionary war, ordered a thanksgiving to be kept throughout the United Kingdom. A noble Scotch divine, in the presence of his majesty, inquired, for what are we to give thanks, that your majesty has lost thirteen of his best provinces? "The King answered, 'No!'" "Is it then (the divine added) that your majesty has lost 100,000 lives of your subjects in the contest?" "No, no!" said the King. "Is it then, that we have expended and lost a hundred millions of money, and for the defeat and tarnishing of your majesty's army?" "No such thing!" answered the King pleasantly. "What then is the object of thanksgiving?" "Oh give thanks that it is no worse!"

A MAHOMETAN TRADITION.—The Mahometan era commenced A. D. 622, or 1222 years ago. But the Mahometan year contains only 354 days, so that 1222 of our years would equal 1260 of their years. It is said they have a tradition that at the close of 1260 of their time, "the Crescent will turn pale and be darkened before the rising glory of the Cross." The Lord speed the accomplishment of the prediction.—*Zion's Advocate.*

Christian Secretary.

HARTFORD, NOVEMBER 15, 1844.

NOTICE.

The Board of the Connecticut Baptist Convention are notified that a quarterly meeting will be held with Bro. Miller, in Meriden, on the third Tuesday (19th) of Nov. at 1 o'clock, P. M.

Trustees—Wm. Bentley, D. Ives, H. Miller, Wm. Reid, M. G. Clarke, W. G. Howard, A. Day, J. Squier, G. B. Atwell, E. T. Winter. E. CUSHMAN, Sec. Willington, Nov. 7, 1844.

A meeting of the Board of the Conn. Baptist Education Society will be held at the same place at 11 o'clock, A. M. ROBT. R. RAYMOND, Sec.

Applying Principles.

Strenuous efforts have recently been made by certain lecturers, editors, and others, to convince the world that all who did not embrace the right belief concerning the second advent, were awfully perishing their souls' salvation; and those who dared to reject the doctrine of the "speedy coming" were, upon this ground, most solemnly warned of their guilt and danger. Well, those who were thus warning the church and the world, settled down upon the 23d of October, or thereabout, as the time of the end. Of this they professed to be about as sure as of their own existence, and as for being too certain of it, the thing was impossible. Every thing, we were told, conspired to prove that this belief was from God, and there could be no mistake about it. But time has now demonstrated that these people had certainly embraced the wrong belief concerning the second advent; and now the question is, shall we apply to them their own principles? Does a wrong belief concerning the second advent put a man's soul in peril? Then have the great body of the so-called "adventists" been sadly endangering their souls, and as some of them died in the most pertinacious adherence to their error, what is the legitimate conclusion? "The wise" may answer. It will not do for them to deny that they have asserted such principles as we are now applying. If their language means anything, it means all that we here ascribe to it. We do believe that there are some of the "adventists" who will see the absurdity of the position they have been occupying. Would that they might see and realize something of the evil that has resulted from it. As for some of the leaders, and the conductors of their papers, the bitterness of spirit which they will manifest, develops plainly enough what is in their hearts. May God grant them repentance.

Consistency.

How often have Baptists been sneered at for justifying their practice in reference to mixed communion by the plea that consistency demands it. Another course, however, than that pursued by our churches generally would be such glaring inconsistency as to amount to a virtual denial of our pretended faith in immersion as the only baptism. The only alternative is, the admission of immersed believers only to communion, or a concession of the genuineness of the baptism of those sprinkled in their infancy. We wonder not that Pseudobaptists dislike our restricted communion. The point at which it galls is not the communion, table so much as it is the baptismal font. Make our communion a mixed one, and you make their baptism, even their infant baptism, valid, and of course scriptural. We repeat that we believe this, rather than admission to the communion-table, is the cause of the outcry against our practice.

This is what we mean by the demands of consistency. But, as we said, the use of this word has been much abused; in fact, enough so to raise the suspicion that consistency is only a new reading for liberality, if not something worse. But our suspicions, if we ever had any, are allayed. We are coming to reach firm ground in reference to our principle of action. There is such a one as consistency, even in religion; better yet, even in regard to admissions to the table of the Lord. It is the very one on which Pseudobaptists themselves act. The hedge about the communion table of Baptists—what is it? Consistency. Well, says the Congregationalist, we will have none that the Lord himself has not built. What is your rule, then, by which to regulate this matter? Consistency. With us, it is a hedge of our own building. With you, it is a hedge of the Lord's building.

These were our thoughts on finding among the Articles of Faith of a Congregational church, that "Believers in regular church standing only can consistently partake of the Lord's supper." A singular adoption of a Baptist error, this. Who, except Baptists, ever supposed before that consistency had anything to do with communion at the Lord's table? This we avow as the principle which regulates the practice of our churches. We should, besides, be pleased to see the man who, with our views of baptism and church membership, can apply the above rule in any way differently from us, without a sacrifice of principle. We never have met such a man. Till we do, we must adhere to the old way. D.

The Banner and Pioneer.

The Alabama Baptist published a paragraph several weeks since, headed "Secret Circular," which intimated in pretty strong terms that Mr. Buck, of the Banner and Pioneer, who was at that time on a visit to the southern states, was circulating among the brethren, supposed to be favorable to the project, a proposal to establish a Book and Tract Publication Society in opposition to the American Baptist Publication Society. This paragraph was copied into the Secretary under the impression that the information was correct. Mr. Buck, in his paper of Oct. 31, pronounces it a slander, and calls on the editor of the Baptist for his authority for making the statement. He says, however, he has fearlessly advocated the necessity of an organization of the Western and Southern churches in order to efficient benevolent action, &c. Having made this correction, we leave them to manage the matter in their own way.

We learn that the Rev. SAMUEL HANSON COX, Jr., has accepted a call to the Rectory of St. Peter's church, Auburn, N. Y. Dr. Cox has now two sons in the ministry, both Episcopalian; while the old gentleman remains a firm Presbyterian. "Every generation grows wiser."

Rev. Mr. KINCAID.—By a notice in the Baptist Advocate, we perceive that Bro. Kincaid was preaching at different places in New Jersey last week.

"Trouble among the Millerites."

In an article under this head, the editor of the Christian Watchman says he has been waited upon by Rev. J. V. Himes and Sylvester Bliss, (formerly of this city,) for the purpose of complaining of the course he has pursued in relation to the Millerites, and demanding the *amende honor.* As Mr. Himes termed it. They brought with them a long article containing two or three columns of denials, affidavits, &c., which they wished to have published in the Watchman. As that paper had never published any of the stories alluded to in the article, the editor refused to publish it, and adds:

But Messrs. Himes and Bliss insist on having justice, and we intend they shall, so far as we are concerned, for we think it is time. Mr. Himes assures us that his book business has all been conducted on correct business principles, and that all receipts and expenditures of every kind are accounted for. If this is so, it is capable of proof; and as he has offered us the free use of his books, accounts, and vouchers, for the purpose, we intend to go about an investigation forthwith. He also assures us that he has labored hard, lived and dressed plain, and spent much in the advent cause; that he has paid two thousand dollars for the Tabernacle, which is now on his hands; that he has never solicited funds from any one, and although he has on hand something over five hundred dollars surplus receipts for the Advent Herald, yet it will cost the whole of it to print the twelve remaining numbers.

We have certainly no wish to injure Mr. Himes or Mr. Bliss, personally, and we shall publish no unfavorable report of their affairs without indisputable proof. The operations of Mr. Himes have been extended over a wide space, north, west and south, and he declares in the most solemn manner that they have all been fairly and faithfully conducted. If this can be made to appear, it certainly ought to be done.

We are glad to learn that an examination of this kind is to be had. We happen to know that there are many persons in this vicinity who do not feel satisfied of Mr. Himes' honesty, and as an opportunity is now presented for ascertaining the facts in the case, it will be a source of satisfaction to them to learn that he is an upright man. If, on the contrary, he has made this *advent excitement* a source of pecuniary profit, it is time the fact was known.

We should like to enquire whether a strict account of all the money, watches, jewelry, &c., which he has received at camp-meetings, second advent conferences, &c., has been kept. From what we learned about matters at the Chickopee camp-meeting two years ago, there must have been a large amount of these articles given him; and as these meetings were kept up constantly, or as nearly so as the lecturers could travel from one place to another for about two years, we should judge the contributions must have been immense. The second advent publications were retailed at a profit of something like 100 or 150 per cent. as near as our knowledge of book business (which is not very limited) could estimate it. If it is true, as has been reported, that Mr. Himes kept four presses running on these publications, the profits must have been enormous.

We know nothing against the character of Mr. Himes, and if he has been honest in the large money transactions in which he has been engaged for four years past, we are glad that it is about to be made to appear through so respectable a source as the Christian Watchman.

New Papers.

The Presbyterians in New York appear to have a remarkable taste for something new. When the doctrines of the New School Presbyterians became prevalent, the New York Evangelist was established as the organ of that school, while the Observer was contented to move on in the old paths. We perceive by the papers that these two organs are not enough for them at present; or that there is difficulty in some other shape. The Old School Synod at a meeting in New York, appointed a committee for the purpose of inquiring into the expediency and practicability of establishing in the city of New York, a weekly paper, as an organ of Presbyterianism. This committee reported that the establishment of such a paper is of vast importance to the interests of the church. The synod then resolved that a committee be appointed with full power to carry the same into effect. The general opinion in the synod was that a paper should be established to be the organ of Presbyterianism, to be under the control of the church.

The New School synod of New York and New Jersey at a late meeting, held a discussion on the subject of establishing a paper to be devoted to the defence of Presbyterian doctrines and church order, and a committee appointed with discretionary power to act in the premises. If the old school Presbyterians want a paper to advocate doctrines of an older school than the Observer, they have one to establish one; and on the other hand, if those of the new school wish for newer measures than those of the Evangelist, they have the same right; but we protest against this modern fashion of starting a paper to meet the views and tastes of every new party of schismatics that rises in the church. No good can result from such a course in the end; but on the contrary, much evil must be the consequence, as every movement of this kind only tends to increase existing difficulties.

Come-outism in England.

America is not the only place on the globe where the spirit of Come-outism, as evinced in Abby Kelly and other female lecturers, exists. A meeting was held in Manchester, Eng., not long since, for the purpose of celebrating the jubilee of the London Missionary Society, at which a Mrs. Martin, a Socialist, lecturer, who, with some two hundred of her followers, was present on the occasion, interrupted the meeting by addressing the chairman with,—"Before the resolution is put, I wish to move an amendment." The scene which followed was one of noise and confusion for some minutes. As soon as the cries of order, hear, hear, cheering, hissing and hooting had subsided a little, she wished to take the platform, which only increased the confusion. She finally left the house with her followers, after having been notified that she would be taken out unless she remained quiet.

TRIAL OF BISHOP UNDERDONK.—Bishop Underdonk is to be presented for trial to a Convention of Bishops, to assemble in the city of New York on the 10th of December next. Bishops Meade, Elliott and Orey, are to be the presiding prelates. Bishop O. is charged with licentiousness,—it will be soon enough to believe the story when the Convention of Bishops pronounce him guilty.

REV. WILLIAM GRAHAM.—It may be recollected that the Rev. Wm. Graham, a Presbyterian clergyman in Ohio, was accused of heresy, a few months since, for maintaining in a pamphlet, that the Bible sanctions the right of property in man. The question came before the synod of Cincinnati, new school, at its recent session, and after an able discussion of three or four days, during which a good degree of Christian spirit was manifested, it was resolved that the pamphlet contained dangerous errors, without, however, defining it heresy.

The Rev. RICHARD FULLER, of Beaufort, S. C. occupies nearly three columns of the Christian Reflector, with a letter in defence of slavery. We have not yet had time to give it a thorough perusal.

Connecticut W. T. A. Society.

By reference to a notice in another column, it will be seen that the second Annual meeting of the Connecticut Washington Total Abstinence Society is to be held in this city on the 4th of December next. It is hoped there will be a general attendance on the occasion, of the friends of temperance from all parts of the State, and that a new impulse may be given to the cause by this meeting. The Washingtonians of Connecticut have contended manfully in behalf of temperance principles under every discouragement through which they have been called to pass, and at this time stand as firm as ever in the glorious cause. During the heat of the Presidential contest through which we have just passed, public feeling has been too much engrossed in politics to devote much attention to the affairs of temperance; a few devoted advocates of the cause, however, have nobly sustained their principles,—have held their meetings regularly every week, and have succeeded in obtaining names to the temperance pledge at almost every meeting. The causes which have prevented many from turning their attention to this subject during the past summer, are now removed, and it is believed that the temperance reformation will again move onward with renewed vigor. The friends of the cause in this vicinity are looking forward to the day of their Second Anniversary for a full meeting of the advocates of total abstinence from all parts of the State. Let their expectations be gratified, and the cause of temperance duly honored.

Fifty Dollars for a Tract for the Young.

A benevolent individual hereby offers a premium of \$50 for the best approved Tract on Training the Young for the Conversion of the World. Committee of award: Rev. Wm. R. Williams, D. D., Rev. Erskine Mason, D. D., and Rev. John M. McAuley. Manuscripts, each accompanied by a sealed envelope, containing the name of the writer, may be addressed, post paid, until May 15, 1845, to WILLIAM A. HALLOCK, 150 Nassau st. N. York.

New York, Oct. 28th, 1844.

Sporting Clergy of England.

We stated a week or two since, on the authority of an exchange paper, that but sixty of the English clergy had been licensed to shoot the present year. The Religious Herald it seems had fallen into the same error, which it corrects in this week's paper as follows:

In a paragraph which we gave last week concerning the number of English clergymen who had taken out shooting licenses, a very essential error occurred. The word "century" should have been printed *county*. Sixty sporting persons in the whole nation would not perhaps excite much astonishment, but when one small county can boast that number, a very simple question in the "Rule of Three," develops a result sufficiently wonderful.

An honest Acknowledgment.

Mr. Samuel Hoyt, of Newington, Mass., a believer in the second advent on the 22d of October, has published his renunciation of that error in *Zion's Herald*. He says:—"I am now convinced that notwithstanding I was sincere in doing what I did, it was a wrong act in me, for which I am sorry, and hope these my errors and wrong will be overlooked by God and his people, and all who have in any way been injured by my course. I advise all to give up the idea of fixing on any definite time for the coming of Christ, as all former calculations in reference to that subject have failed, and I think there is no evidence of the definite time."

How much better is a frank confession like this, than a wilful determination to hold on to an exploded error at all hazards. If the Millerites, in a body, would follow the example of Mr. Hoyt, they would repair, in some measure, the injury they have brought upon the cause of religion; and at the same time, no doubt, would relieve their own minds of a heavy burden, which the adoption of error has inflicted upon them.

Nestorian Mission.

An account of the breaking up of this mission will be found on the first page of this paper. The intelligence, coming as it does through a questionable source, is not entitled to full credit. The writer does not give his name, and of course is not to be relied on any more than any other anonymous political correspondent.

P. S. The Religious Herald of this week says that "later intelligence has been received direct from Orsovia, from which we learn that the mission is enjoying its former prosperity."

The following is the Treasurer's acknowledgment of receipts from Connecticut into the treasury of the Am. Bap. Home Mission Society, for the month of October: *Essex*.—First Baptist church, by Rev. W. G. Miller, to make Gurdon Smith, Esq. L. D. \$100.

Clothing.—A box of clothing and books for a missionary family, from the Young Ladies Missionary Society of Hartford, per Miss Sarah M. Gilbert, Secretary, valued at \$ R. W. MARTIN, Treas.

We should be glad to have a fair and candid answer from some of our Pseudobaptist friends, to the following proposition:

In an abstract of the proceedings of the New School Synod of Ohio, published in the Cincinnati Watchman, we had the following:—"Overture, No. 1. Is it ever proper for a Presbyterian minister to administer baptism by immersion?" The Overture was answered in the affirmative. "We would propose the following for the consideration of the Synod, at its next session: Is it ever proper for a Presbyterian minister to preach against the performance of a proper action?—N. H. Bap. Reg."

SECOND BAPTIST CHURCH, CHARLESTOWN.—We understand, says *Zion's Advocate*, that the second ecclesiastical council called to recognize the society at present meeting with Mr. Greene at Charlestown, Mass., as a Baptist church, has, after deliberation, adjourned six months, without a decision in the case.

The editor of the Trumpet says he does not believe that Wm. Miller ever was a Deist. Well, if he won't believe us, we will refer him to Miller himself for the truth of our assertion.

The October number of the Baptist Memorial has not come to hand. As the closing part of the auto-biography of Elder Morse was to be published in that number, the publisher will do us a favor by forwarding a copy.

Presidential Election.

The result in the several states that have been heard from stands thus:

Clay.	Polk.
Connecticut, 6.	Pennsylvania, 26.
Rhode Island, 4.	New York, 36.
Massachusetts, 12.	Virginia, 17.
Maryland, 8.	New Hampshire, 6.
New Jersey, 7.	South Carolina, 9.
Ohio, 23.	

South Carolina votes by Legislature; but as that State has already elected the Legislature, and as it is known that a majority of that body is opposed to Mr. Clay, we have placed it in the column with Mr. Polk's States. Partial re-

turns have been received from Kentucky, Indiana, Georgia, Michigan, and some other States, but we prefer to wait until something definite is known, than hazarding an opinion upon the imperfect state of the vote as it stands at present. For the information of that part of our readers who desire to take a political paper, we would observe, that the election of Mr. Polk is now conceded by all parties.

The New York Tribune, whig, of Wednesday morning, says, Mr. Clay is sure of 89 votes, and Mr. Polk 123. 34 votes, it considers doubtful.

The Library of the Massachusetts Historical Society contains six thousand volumes. The Society was organized in 1791, and received an act of incorporation in 1792.

There ought to be a radical difference between a Presidential election and a horse-race, but as matters are now managed, it is not very easy to draw the line. Men bet upon a favorite candidate as they bet upon a favorite horse, or the only question being whether the animal will run well or not.—*Rel. Herald.*

THANKSGIVING.—Gov. Anderson, of Maine, has appointed Thursday the fifth of December, as a day of Thanksgiving in that State.

Gov. Bouck, of New York, has recommended Thursday, the 12th of December, for the same object.

TRAVELS IN SOUTH-EASTERN ASIA.—embracing Hindostan, Malaya, Siam, and China; with notices of numerous Missionary Stations, and a full account of the *Journal of the Empire*; with Descriptions, Tables, &c. by H. H. Malcolm. Boston: Gould, Kendall & Lincoln. 1844.

This work is already so well known to the religious world that an attempt to describe it at this time would be wholly superfluous. It is sufficient to say that it has passed through seven editions in a little more than four years. The two volumes are bound in one, in the edition before us, which will materially reduce the original cost. Every friend to the missionary enterprise should read Malcolm's travels. For sale by Robins & Smith.

THE MOOREN'S CHAPLET.—an offering of sympathy for Bereaved Friends. Selected from American Poets, by John Keese. Gould, Kendall & Lincoln. 1844.

The selections in this beautiful little volume are from the most eminent American Poets, and are peculiarly adapted to the feelings of bereaved friends. We notice among the numerous pieces which adorn its pages, the productions of some of our own poets, whose writings as well as the faces of the poets themselves, are familiar to us. The effusions of Mrs. Sigourney, Percival, Brainerd, Burleigh, and others, grace the pages of the "MOOREN'S CHAPLET." To those who have been called to part with friends, (and who has not?) the melting stanzas in the selection before us, are peculiarly appropriate; the editor himself having prepared the volume for the press at a moment of intense sympathy bereavement, with emotions chastened by grief.

THE FAMILY CIRCLE: its Affections and Pleasures. Edited by H. A. Graves. Gould, Kendall & Lincoln. 1844.

The selections in this volume are from both poetical and prose writers, and form, together, a most excellent little book for the "Family Circle." There is not an article in it that could fail of making the reader better for having read it.

THE ACTIVE CHRISTIAN. From the writings of John D. D.

The writings of Dr. Harris have attained an unusual celebrity in the religious world. His "Great Commission," "Great Teacher," "Mammon," &c., have been read and admired by thousands. The "Active Christian" is a selection from Harris, and forms one of Gould, Kendall & Lincoln's "Miniature Series of Religious Works."

Small books are printed in uniform size, and are handsomely bound with gilt edges, and as far as we have been acquainted with their contents, are an invaluable collection of religious works. "The Family Circle" and "Mooren's Chaplet" comprise a part of the "Series." For sale by Robins & Smith.

Selected Summary.

Two tea-spoonsful of finely powdered charcoal, says N. Y. Herald, drank in a half tumbler of water, will, in less than fifteen minutes, give relief to the sick-headache, when caused, as in most cases it is, by superabundance of acid on the stomach.

CANADA ELECTIONS.—The latest Montreal papers report officially the return of sixty members, and class them thus: thirty-six conservatives, fourteen radicals, and eight doubtful.

Revenue collected at the port of New York during the month of October, \$1,334,675 43.

Andrew Jackson Hart was suddenly killed by a kick from a horse in this town on Friday evening. He was in the act of applying something to the feet of the horse, which were sore, when he was struck in the breast and expired immediately.—*Patterson Intel.*

It was stated at a late meeting of the Agricultural Chemistry Association, that the following sums were paid for manures imported into England and Scotland, during the last year. For bone dust, £29,755; rape cake and seed, £169,331; guano, (being the amount imported, not for the country at large, but to Liverpool, in one year,) £29,240; being a total of upwards of £230,000. It is also stated that there were three hundred vessels engaged in the importation of guano.

PLENTY OF MONEY TO DO WHAT HE WILL.—John Bull may be said to be in this happy condition. There are forty-two railways projected, of which the estimated cost is already stated by the provisional committee, and of the remaining three only involve the average cost of these, the capital for the whole will be £38,710,000 sterling.

The Mobile Herald states that it is impossible to rent a house in that city with a sufficient accommodation for a large family. The city is growing rapidly.

FIRE AT OBERLIN.—The steam mill at Oberlin owned by Messrs. Boolee & Horton, was burned on the 9th ult. Loss of building and machinery estimated at \$2,000; grain, flour, &c. about \$400.

Magnificent Orchard.

At the late Annual Fair of the American Institute, Mr. R. I. Peil, of Uster Co., N. Y. received a gold medal for the best fruit farm. He states that he had an orchard containing 20,000 trees of one kind of fruit, viz: the New York Pippin. Here is an orchard worth looking at, and we do not know how thickly they are set out, but allowing that it is a tree in every square rod, or 160 to an acre, which is too thick, it must take 125 acres! Mr. Peil, thinking it rather unprofitable to wait for the bearing year, or in other words, not being willing to have apples only every year, adopted a plan with some of his trees of sprouting out, as to the flagging energies of those that required rest, so as to make them bear every year. Accordingly he selected a certain number of them, and in April erected the rough bark from them, washed them with soft soap, cut off all interfering branches, painting over the cuts with white wash to keep the water out, and then slit the bark off the body in several places from the ground to the first limb, so as to prevent their being hidebound. He then, in July, placed a peck of oyster shell lime at the foot of each tree, which in November was dug in.

The Farmer's Cabinet, from which we obtain this information, states that the following year, which was last year, he gathered 1700 barrels of apples, and that this year he is again bending to the ground with fruit. He sold his apples in the New York market at \$4 a barrel, and the remainder in the London market at \$9 a barrel. This is good doing.

ITALY AND THE POPE.—The Pope represents the city to have been Pontiff refusing to concede any people. How long the Pope will hold out in resistance to the popular aspirations, it is not of our concern, but the people are a revolution of some sort, and to less Papal government is sixteen years, and that debt increasing at the rate of a year. The Papal government is not easy for it to effect a loan, on good authority, that the Church heavy mortgages, and that capital for the benefit of the See of Rome is an event which cannot be that when that day arrives, it will be who are now deceived in their ruin of their souls.—N. Y. Era.

A letter from Rome, of the 2d inst. new Cardinals were shortly to be elected, and that the Archbishop of Cologne was the greatest distinction in the number. There are now 147 Catholic archbishops, 534 bishops, 3,176 priests, 3 apostolic, and 3,000 number of faithful may amount to the course of the present century (from 1800) has been created.—*ib.*

"Money," says Lord Coke, is the devil's month) because it admitteth its good use of it."

A gentleman informs us that the prevalent in New Milford.—N. H.

WEALTH AND POVERTY IN ENGLAND.—The poverty of the poor is a subject of the most superlative character. In the ship's badge was the celebrated Argosy, 15,000 guineas. His Lordship's massive diamond, one of the largest 96 carats, and valued at \$30,000. The laborers on his estates who have provisions are near thirty per cent. try.—*Herald.*

DR. WALSH.—This intrepid phar heard from. The fears entertained groundless. It will be recollected kingdom of Bokhara, in quest of two were imprisoned by the barbarous since been murdered by him. He thrown into prison, and threatened But he writes that he has been p and is soon to set out for Persia ward.

RUSSIAN SERFS.—Books say, between thirty and forty millions house and patch of land, the serf labor, which takes about one half of only the other half to support his princely proprietor will have hunds tates. This numerous class of Russian education, and are usually very try.—*Herald.*

FROM MEXICO.—Sandwich Island is an extract of a letter dated Tepic, tile house in this city. "Despatches have just been received, and we are happy to say that going on with the most harmonious lands. We have reason to think citizens established there, and the ries, are much satisfied with his conduct.

SLAVES LIBERATED.—Nathaniel G. George county, Va., lately deceased, by all his slaves free, amounting to an ample provision to carry them to slaves are to be removed under the nization Society.—*Balt. Sun.*

The Association for promoting France, has sent to America during 835 francs—i. e., more than \$200,000. The French of Popery in this country, have been received by the American Board whole pagan world.

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